

Uređivanje autorskopравnih odnosa autora, nakladnika i čitatelja otvoreno dostupnih časopisa

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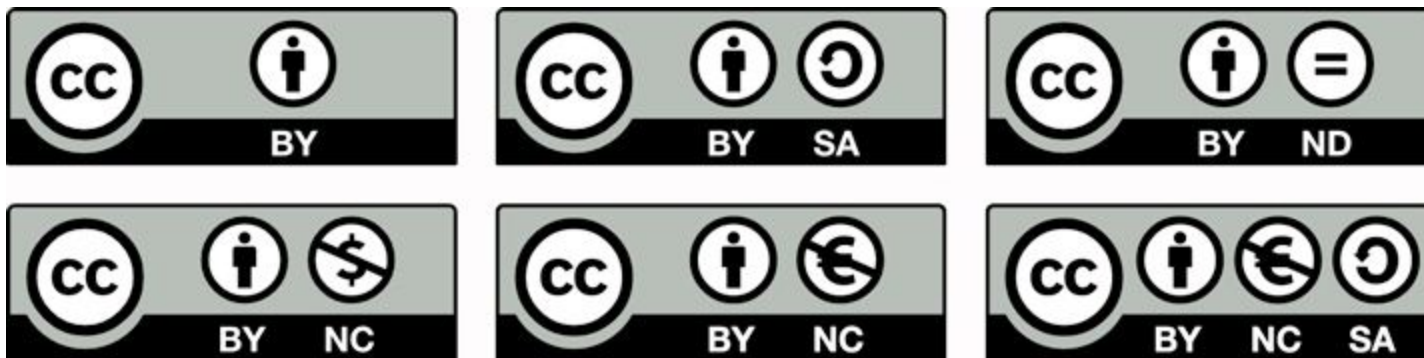
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Do the Works of the Nationalist–Ideological Philosophers Undermine Hume’s and Kant’s Ideas About Race?

[Ovett Nwosimiri](#)

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Abstract

As a response to the question posed in the title, this article presents a critical assessment of how the works of the nationalist–ideological philosophers can be seen as evidence against David Hume’s and Immanuel Kant’s ideas of race. Hume and Kant have certain ideas about race; if these ideas are true, then there is—and indeed, can be—no African philosophy. But there is African philosophy—that of nationalist–ideological philosophy; therefore, Hume’s and Kant’s ideas about race are incorrect.

Keywords

[nationalist–ideological philosophers](#), [African](#), [philosophy](#), [African philosophy](#), [race](#)

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Introduction

In eukaryotes, the oxidizing environment of the endoplasmic reticulum (ER) facilitates and secretion of approximately a third of the cellular proteome. Protein flux through the ER is widely, and transient increases in oxidative folding both deplete reduced glutathione and increase hydrogen peroxide, which can disrupt protein structure, folding, and secretion (Buller et al., 2011; Kikihana et al., 2012). We have shown in yeast that a conserved cysteine in the oxidoreductase-binding domain of the Hsp70 chaperone BiP (Kar2) senses alterations in levels of reduced glutathione and peroxide in the ER. As ER levels of these small molecules rise, the ER becomes oxidized, converting the normally ATP-driven chaperone into an ATP-independent oxidoreductase (Wang et al., 2014; Wang and Sevier, 2016). A similar system has been proposed in mammals, where formation of an intramolecular disulfide bond in the presence of increased oxidants impairs BiP chaperone function (Wei et al., 2012). The increased chaperone activity of oxidoreductase is proposed to promote cell survival by limiting polypeptide aggregation during suboptimal conditions (Wang et al., 2014).

A hallmark of thiol-redox switches is their reversibility, which allows for a reversion to the active state when oxidative stress subsides. Yet how BiP reduction is achieved within cells has been unclear. The ER contains multiple members of the thioredoxin superfamily with the ability to reduce oxidized thiols; yet the relatively buried location of the redox-sensitive cysteine suggests that BiP is a poor candidate substrate for these reductases. Here we identify Sil1, a nucleotide exchange factor (NEF), as an unexpected reductant of oxidized BiP. We propose that an active cysteine pair within a flexible N-terminal polypeptide domain of Sil1 facilitates reduction of the relatively buried BiP cysteine.

(Hume, 1882, p. 222)

In a similar vein on a geographical standpoint, Immanuel Kant classified humans into different classes: “white” (European), “yellow” (Asians), “black” (Africans), and “red” (American Indians). From a psychological standpoint, then, within Kant’s classification, the American India that inhabit America, the Africa, the Asia, and the Hindustan appear to be incapable of moral maturity because they lack talent—a gift of nature” (Eze, 2001, pp. 97-98; Eze, 2003, pp. 438-439). In Kant’s table of moral classifications, the “Americans are completely uneducable because they lack ‘affect and passion,’ the Africans escape such a malheur, but can only be ‘trained’ or ‘educated’ as slaves and servants” (Eze, 2003, pp. 438-439). Kant’s view was that the African deserves this kind of “training” because he or she is lazy,

evidence of this racial superiority . . . skin colour reveals race as species class and morally, as ‘difference in Character’”.² As such, skin color, for Kant, is evidence of rational superiority or inferiority.

In response to Hume and Kant, my aim in this article is to show that the works of nationalist-ideological philosophers are evidence that Africans are not irrational or inferior Whites. I will discuss the works of the nationalist-ideological philosophers as evidence of the existence of African philosophy, and hence as a refutation of Hume’s and Kant’s

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